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THE MOSLEM SUNRISE

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The Ahmadiyya Movement

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

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Contents

A Passage from The Holy Quran	3
The Sayings of the Master Prophet Muhammad	4
Excerpts from the Writings of Hazrat Mirza Ghulam Ahmad	5
<i>God, The Fountainhead of True Happiness.</i>	
<i>A Prophecy Which All Should Know.</i>	
Oil Guides Saudi Arabia's Future	9
<i>By Orlo Truesdale</i>	
Confucianism	12
The Life and Work of the Head of the Ahmadiyyah Movement	14
<i>By Sir Muhammad Zafarullah Khan.</i>	
I Like Me (A Poem) Anonymous	23
Ahmadiyyah Mission House in Lagos, West Africa	24
No Russian Democracy	25
Facts and Forces	26
The Threat of The Atomic Bomb	
India as Creditor	
The Arab Women on Palestine	
Iran, on the Highway Between East and West	
Chronology of World War II	30

Al-Haram Ash-Sharif or The Sacred Enclosure, in Jerusalem



The words, "Haram-Ash-Sharif" denotes the whole of the sacred enclosure and its plan is roughly that of a rectangle whose major axis runs from north to south. Its area is approximately 145,000 square metres.

The two principal edifices are the Dome of The Rock, on a raised platform in the middle and the Mosque of Al-Aqsa against the south wall. Other buildings lie dotted about here and there. On the left along the east wall, the double portals of the Golden Gate appear. On every side, trees break the prospect, which lend a peculiar charm to the scene. The site is one of the oldest*in the world. Its sanctity dates from the earliest times. Its identity with the Solomon's temple is beyond dispute. This too, is the spot on which "David built there an altar unto the Lord, and offered burnt offerings and peace offerings."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا الَّذِينَ عِنْدَ اللَّهِ أَسْلَمُوا

A Passage From The Holy Quran

Transliteration

Quoli-lлаа-humma Maalika-al-mulki tu'ti-al-mulka
 man tashaa-u wa tanzi-ul mulka mimman tashaa;
 wa tuizzu man tashaa-u wa tudhillu man tashaa; Bi-yadika-al-khair
 Innaka alaa kulli shai-in Quadeer.

Tooliju-lلaila fi-nnahaari Wa Tooliju-nahaara fi-lلaili Wa tukhriju-l-hayya
 minal-mayyiti wa-tukhriju-l-mayyita mina-hayy; wa tarzuquo
 man tashaa-u bi-ghairi hisaab. (III-25-26)

Translation

Say: O Allah! Master of the Kingdom! Thou givest the kingdom unto whom Thou wilt and takest away the kingdom from whom Thou wilt. Thou exaltest whom Thou wilt, and Thou abasest whom Thou wilt. In Thy hand is the good. Verily, Thou art over all things powerful.

Thou causest the night to pass into the day and Thou causest the day to pass into the night. And Thou bringest forth the living from the dead, and Thou bringest forth the dead from the living. And Thou givest sustenance to whom Thou pleasest, without measure.

(III: 25-26)

مِنْ احْدِيثِ الرَّسُولِ

The Prophet's Nocturnal Journey to Jerusalem

A Vision and Spiritual Experience

Anas, son of Maalik, reports: When Gabriel appeared before the Holy Prophet with the Buraq, the animal moved its tail expressing shyness as the Holy Prophet was about to mount it. Whereupon Gabriel said: "Be quiet, O Buraq, be quiet, for, there is no one so exalted as the personage who is going to ride on you." Then the Holy Prophet mounted the Buraq and started for Jerusalem accompanied by Gabriel. On the way they met an old woman by the side of the road, who asked Gabriel who his companion was. Gabriel did not pay any attention to the old woman and said to the Holy Prophet: "Please proceed". The Holy Prophet went on without uttering a single word; not long after this some one was heard calling the Holy Prophet: "O Muhammad come this way." But Gabriel again asked the Holy Prophet to ignore it and to press forward.

They had gone some distance when they met a party of men who greeted the Holy Prophet saying: "Thou who art the First, peace be upon thee, thou who art the Last, peace be upon thee; thou who art the Gatherer, peace upon thee." Gabriel asked the Holy Prophet to return greetings to these people, which he did. Then the two proceeded on their way. They had not gone far when they were met by another party of men who greeted the Holy Prophet in the words of the previous party and the Holy Prophet greeted in return likewise. Then the two continued their journey until they reached Jerusalem, where Gabriel presented three cups before the Holy Prophet, one full of water, the second containing wine and the third milk. The Holy Prophet took the cup of milk and drank it and refused the other two.

Thereupon Gabriel remarked: "O Muhammad, you have acted in accordance with the true nature of man. Had you drunk water, you and your followers would have been drowned; and had you taken wine, you and your followers would have gone astray." After this Adam appeared before the Holy Prophet as well as other prophets. That night all said their prayers under the leadership of the Holy Prophet. Gabriel then explained to the Holy Prophet that the old woman they met on the way represented this world, of which the remaining span of life was like that of an old person; and that the one which called the Prophet toward him was the enemy of God, Iblees (the Evil One) who had sought to divert the Holy Prophet from the right path; and that the men who had met and greeted the Holy Prophet were Ibrahim, Moses and Jesus.

Excerpts From the Writings

of

Hazrat Mirza Ghulam Ahmad
The Promised Messiah and Mahdi
(1836-1908)

God, the Fountainhead of True Happiness

God hath innumerable wonders but sheweth them for those only who are His in faith and sincerity. He manifests them not unto those who are lacking in faith in His wondrous might and are not His faithful servants. Woe unto him who is still ignorant of the fact that he has a God who hath power over everything. My God is my paradise; in my God do I have my highest bliss, for I have seen Him and found that He possessth every beauty. This is a wealth which deserves to be possessed though one may lose one's self in gaining it, and a jewel which is worthy of acquiring though one may extinguish one's self in attaining it. Ye, all that lack this blessing, run to this fountain for it shall slake your thirst. It is the fountain of life and shall save you from destruction. Ah! What should I do to convey these glad tidings and how should I impress them upon the hearts of the people. With what trumpets should I declare the wonderfulness and power of God, on every inhabited corner of the earth, that all people may hear it. What remedy should I apply that their ears may be opened unto my voice.

If ye will be God's people, know it for certain that He shall be your God. Ye shall be sleeping and God shall be waking for you. Ye shall be unaware of your enemy, but God shall see him and frustrate his evil plans. Ye know not what mighty power God possessth. Had ye known it, no day would have ever found you grieving for this world. If any one hath vast treasures in his possession, will he weep or cry or destroy himself for the loss of a farthing. Again, had ye been aware of this great treasure, namely, God will help you at the time of every need, ye would not have been so much enwrapped in the affairs of this world. God is a precious treasure, know Him and be grateful unto Him, that He may assist you in every step. Without God, ye are noth-

ing and your means and plans are useless. Imitate not the other nations who have placed their whole trust in earthly means. Like the serpent that eats dust, they eat the dust of earthly means and like the dogs and vultures which fall upon a rotten carcass, they are tearing a carrion with their teeth. Therefore they are removed farthest off from God. They worship men and eat swine and drink wine like water. On account of their exceeding trust in the earthly means and ceasing to pray to God for help and strength they have become dead. The heavenly spirit hath left them like a pigeon leaveth his nest and flies away. Their interior is infected with the leprosy of the worship of the world which has consumed them from within.

I do not forbid you to have recourse to the means which are necessary to attain to an end but I forbid you from becoming slaves to the means, from trusting in them alone and from forgetting God Who provides the means. Had ye an eye, ye would have seen that without God all is naught. Ye cannot stretch out your arm, nor withdraw it but with His permission. He who is spiritually dead would laugh at it, but his death would have been better for him than his laughter. Beware, that ye do not imitate other people because they made some material progress in this world, and follow not in their footsteps to attain a similar success. Hear and understand that they are ignorant of and utter strangers to that God Who calls you to Himself. But what is their God? Only a weak human being; and, therefore, they are left in a state of utter helplessness. I do not prohibit you from engaging yourselves to a business or occupation; but follow them not who consider this world as the goal of all their aims and desires.

Be continually praying to God beseeching Him to grant you power and ability in the execution of all your affairs, whether temporal or spiritual. Let not your prayers be empty words uttered by your lips alone, but let them be sincere supplications proceeding from the very depths of your hearts. Let it be your true and sincere belief that every blessing descends from heaven. Ye will become righteous only when ye will make it a rule of your life that when ye are confronted with any difficulty or are about to launch upon an undertaking, before ye resort to any material resources, ye close the doors of your chamber

and throw yourself down at the threshold of God humbly imploring Him to deliver you, by His grace, out of the difficulty or help you in your undertaking. Then shall the holy spirit assist you and an unknown way shall be opened unto you. Have mercy upon your souls and follow not those who have severed all their connections with God, and given themselves wholly to material resources so much so that they do not even utter the words Inshallah, i.e., if it be the will of God, in order to seek divine strength. May God open your eyes so that ye may be able to see that God is the pillar of all your plans. If the pillar fails, can the roof remain? It would not only fall itself but also cause the loss of many lives. In like manner, your plans can never succeed without the assistance of God. If ye do not seek the assistance of God and make it a guiding principle of your life, ye shall never succeed, and ye shall die in grief. Think not, how other people are attaining prosperity, although they know not the God Who is your perfect and powerful God. The answer to this contention is that on account of forsaking God, they have been put to trials of this world. Sometimes God tries this way that when a person forsakes God and gives himself entirely up to the lusts, luxuries, and the enjoyments of this physical life and to the riches of this world, then the doors of this world are opened unto him but spiritually he becomes utterly pauperized and denuded and when he dies, he dies a victim of worldly entanglements and sorrows, and is cast into an eternal hell. Sometimes, however, the trial assumes the form that the person is made to meet disappointment even in his worldly objects. But the former is more dangerous than the latter because it makes the man vain, though both the classes are under the wrath of God.

God is the fountain head of true happiness. How can the heavenly bliss be the lot of those who are ignorant of the Living God and are negligent about, and turn their faces away from Him? Blessed is he who understands this secret and woe unto him who comprehends it not. Follow not the wisdom of the world nor regard it with honour, for it is nothing but ignorance. True wisdom is that which God has taught you in His Word. Woe unto those who love worldly wisdom but those who seek wisdom and knowledge in the Word of God, shall prosper. Follow not the paths of ignorance. Will ye teach God what

He knoweth not? Do ye run after the blind that they may lead you and show you the way? Ye fools! the blind will not lead the blind. True wisdom comes from the holy spirit as has been promised to you. Through the spirit ye will be taken to the pure fountain of knowledge which is beyond the reach of other people. If ye ask with a sincere heart, ye will find it. Then will ye understand that this is the knowledge which breathes freshness and a new life into your hearts, and helps you to attain to the highest pinnacle of the certainty of faith.

(Kishti-e-Nooh—The Ark of Noah)

A Prophecy Which All Should Know

"Death will make such havoc that streams of blood will flow. In fact, so great will be the destruction on the earth's surface as the world has not witnessed before. Many places shall be turned upside down and they will present such scenes of horror that one would think they had never been inhabited. Other calamities of a terrible nature from earth as well as from heaven will come upon men, so that the wise will be convinced of their extraordinariness. Then will men in great bewilderment begin to ask themselves what was going to happen. Many shall be saved and many shall be destroyed. The days are near, nay, they are at the door, when the world shall see an unparalleled scene of devastation. Not only will great earthquakes come, but other calamities from heaven and earth will also visit the earth. All this will be brought about because men have forsaken God and with all their heart and all their soul they are bent low on the world. Had I not come, these calamities would also have been put off for a while, but with my appearance the secret design of the wrath of God has been made manifest, for He says that no 'punishment is sent upon a people until a Messenger is raised.' Those who show fear before the calamity comes shall be shown mercy." (Hazrat Ahmad, The Promised Messiah).

Oil Guides Saudi Arabia's Future

By Orlo Truesdale

Saudi Arabia's inclusion in the family of the United Nations and its representation at the San Francisco world security conference highlighted recent events which have brought that Middle-eastern Kingdom into new and closer relationships with the rest of the world. And since oil is the cornerstone of Saudi Arabia's domestic economy, there is a direct relationship between the development of Arabian oil resources and the nation's continued growth in world affairs.

King Ibn Saud's meeting with the late President Roosevelt at Bitter Lake began the series of events which brought Saudi Arabia to world attention. The King's emissaries at San Francisco, in this first participation in Allied consultations, handled themselves with dignity and restraint, and won the esteem of all who came in contact with them. These circumstances provided a promising start in the world arena for a Kingdom which through centuries pursued a lonely pastoral course, far removed from international conference halls and contacts with the mightiest nations on earth.

To hold and expand these present advantages, however, Saudi Arabia will have to depend principally upon oil as a means of improving its living standards, enlarging its foreign commerce, spreading education and developing adequate relations with the rest of the world.

There is every reason to believe that the astute King Ibn Saud is entirely alive to this situation. His son, Amir Faisal Ibn Abdul Aziz, spoke in glowing terms of American business when he gave a press interview in New York this spring and said that his judgment was based on happy relationships with the Arabian American Oil Company.

The record bears out Prince Faisal, since the American company has gone far beyond the terms of its concession agreement in assisting Saudi Arabia's development. But it has been a long and slow process,

and progress in the future must be much more rapid if Saudi Arabia's gains are to be maintained in a world that is attempting to cope with the realities and results of the greatest war in history.

For instance, there is a definite limitation on the possibilities inherent in Saudi Arabia's rich store of oil until an outlet for substantial quantities of the product is arranged. Under the terms of the oil concession, the Kingdom receives approximately 21 cents for each barrel of oil produced. Present production is somewhat in excess of 40,000 barrels per day. Oil royalties are Saudi Arabia's principal source of revenue and it is obvious that under present circumstances they do not provide an adequate income.

James Terry Duce, director and vice-president of the Arabian American Oil Company, has been quoted in National Petroleum News as saying that a pipe line will be built "within five years" from the Abqaiq Field in Saudi Arabia to the Mediterranean.

The article said that surveys had already been conducted and that a "number of points" had been found on the Mediterranean coast where the pipe line might terminate. The line would have a capacity of 300,000 barrels per day.

That program, brought to reality, would enable Saudi Arabia to embark on a program of internal development which would increase Arabian prosperity to a level never even dreamed of before American scientists began poking around the desert lands for signs of oil.

It would have a beneficial effect upon the United States, too, for use of Arabian oil in Europe would relieve the strain upon oil resources of the western hemisphere, heretofore the principal supplier of European oil needs.

The same Mr. Duce who was interviewed by the National Petroleum News testified in Washington before the special Senate committee investigating petroleum resources. He was not speaking of Saudi Arabian oil particularly, but mentioned the disparity between America's proportionate oil resources and the amount being produced in this country.

"Only about 20 per cent of the potentially favorable areas for the occurrence of oil lie within the United States," he said, "yet the United States is producing 67 per cent of the oil produced in the world."

"The principal areas of proven reserves in the world outside the United States are in the Middle East, where reserves are approximately 26 billion barrels."

The United States now is producing about 5,000,000 barrels of oil per day while the entire Middle Eastern area, with its vast reserves, is producing not much more than 400,000 barrels per day.

Against that background it is interesting to note the moves being made in Saudi Arabia to increase the amount of production there.

Information revealed in oil journals shows that the Arabian American Oil Company has an investment of more than \$100,000,000 in Saudi Arabia. That figure includes the cost of a new refinery which is being built at Ras Tanura and which will be completed later this year.

Officials of the company are said to be hoping to increase Saudi Arabian production from the present 40,000 barrels per day to approximately 100,000 barrels per day by the end of the year.

A fourth oil field has been discovered in Saudi Arabia, at Qatif.

A pipe line has been built from Saudi Arabia to Bahrein Island, in the Persian Gulf, for transmission of Saudi Arabian crude to the Bahrein refinery.

Arabian American obtained its Arabian concession, embracing an area about one-fifth of the United States, in 1933. From the time of the company's entry into the country, it has performed numerous special services which were not required by the concession agreements.

These special services included the drilling of water wells, construction of roads, maintenance of government automotive equipment, establishment of schools for Saudi Arab employees on a purely voluntary basis and the teaching of simple arithmetic, reading and writing of Arabic and English; simple accounting, typing, storekeeping and commissary operating and several vocational trades such as metal welding, electrical wiring, motor winding and lathe operating; establishment of hospitals and clinics providing medical treatment for both employees and out-patients (during the three-year period, 1940-42, some 34,000 cases were handled each year); a campaign to reduce the spread of malaria, construction of government radio stations, improvement of port facilities at Al Khobar and Ras Tanura, development of irrigation systems and assistance in the improvement of crops and livestock.—The Arab World.

Confucianism

Confucianism has the largest following among the three religions prevailing in China. It has over 250 million adherents.

The Confucian Religion was founded by Confucius, who lived from 551-479 B.C. He was a great Chinese Master, whose teachings have deeply influenced the people of China, Korea and Japan for many centuries. He was left a poor orphan at an early age and acquired a liberal education by strenuous endeavor. He said: "At fifteen, my mind was bent on learning." He was a well educated prophet, a rare phenomenon indeed. He studied history and poetry and could sing and play the lute. He wandered through the warring feudal kingdoms of China as a poor preacher and taught more than three thousand disciples. He also accepted the office of Minister of Justice in the state of Lu; and proved to be an ideal administrator during three years. He practically abolished crime in the state. He edited the ancient literature of China and also wrote a historical treatise. He was married and had a son and two daughters. He is revered by millions in Eastern Asia as a wise Teacher. His life teaches us a lesson of the highest idealism, self-sacrifice, freedom from avarice, simplicity of life, earnest self-culture, active altruism and unfaltering faith in the triumph of Good.

Confucianism has taught the existence of a Supreme Ruler (Ti) and also divine supervision over the world by Heaven (Tien). Worship of the Supreme Ruler continued until it was abolished by the Republican Government in 1915.

In the sixth century before the birth of Christ the condition of China was very degraded. Many nations were quarreling with each other. During this period Confucius wrote his great classic, "The Spring and Autumn," dealing with international problems, codifying international laws, and promoting permanent international peace. The following principles given in this book are most suitable as a foundation for lasting peace:

- (1) Heaven is the Lord of the universe and loves all creatures.
- (2) Universal Love of Mankind, irrespective of racial differences.

- (3) The distinction between the civilized countries and barbarian states is not on the basis of racial differences, nor of geographical situations, but on the basis of possessing propriety and justice.
- (4) Reciprocity is the fundamental principle for international relations. That is: "What you do not want done to yourself, do not do to others."
- (5) Truthfulness is the real binding force of international relations. Without truthfulness the world will go asunder.
- (6) War cannot be justified, because all nations standing on an equal footing have no right to make war against each other.
- (7) There are divisions of territories, but not of people, as all people belong to one family.
- (8) The whole world is a great unity, disregarding national strength and geographical advantages of location.

Another great classic written by Confucius, known as "The Great Learning," includes chapters on the investigation of things; the extension of knowledge; sincerity of thought; composing of the mind; cultivation of personality; regulation of the family; the governing of the state; and the equalization of the whole world.

Confucius attached great importance to educational and intellectual culture and thought; social duty was the quintessence of ethics. The moral ideal of Confucianism is the harmonious development of the human personality. According to Confucianism the cardinal virtues are Wisdom, Humaneness, Courage, Righteousness, Propriety and Faithfulness.

According to Confucianism, society was divided into five relations: ruler and subject, father and son, husband and wife, elder brother and younger brother, friend and friend. The fundamental theory underlying these relations was that of Reciprocity.

It was explained: "Between father and son there should be affection; between sovereign and minister, righteousness; between husband and wife, attention to their separate functions; between elder brother and younger brother, a proper order; and between friend and friend, fidelity."

—Late K. N. Das Gupta, *ESSENCE OF RELIGIONS*

The Life and Work of the Head of the Ahmadiyyah Movement

By Sir Muhammad Zafarullah Khan

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifa-tul-Masih II, Head of the Ahmadiyyah Community, occupies a unique position in the world of Islam. He is one of those personalities who appear on this earthly stage at long intervals and not only leave a deep impress upon their own generation and age but give a direction and purpose to human effort and endeavour which continue to regulate them for centuries. Considerations of space stand in the way of a survey being attempted here which could claim to be adequate or complete in any aspect. What is proposed to be done, therefore, is no more ambitious than a brief introduction to the study of the life and work of one who combines in his person the loftiest ideals with the highest and most beneficent achievement.

Hazrat Mirza Bashir-ud-Din Mahmud Ahmad is the son and second successor of the late Hazrat Mirza Ghulam Ahmad of Qadian (on whom be peace) who claimed to be the Promised Messiah and Mahdi towards the close of the last century of the Christian Era, and who by his writings and teachings inaugurated a mighty revolution in religious thought which is gradually spreading to all corners of the earth. The family has been settled at Qadian for more than four centuries. Mirza Hadi Beg, a descendant of Haji Barlas, an uncle of Amir Taimur, migrated to India with a party of about 200 of his relatives and followers shortly after the first Mughal Emperor had laid the foundations of an Empire in India by winning the first battle of Panipat. Mirza Hadi Beg settled in a locality nearly 70 miles due east of Lahore and was invested by Babar with the title and office of Qadhi of the surrounding district. Mirza Hadi Beg took up his residence in a fort which he built for himself and which he called Islampur Qadhian. In course of time the place came to be known simply as Qadhian, which was soon corrupted into Qadian. The family continued to flourish and enjoy the patronage and confidence of the Mughal Em-

perors. In 1717 the then Emperor, Farukh Siyar, was pleased to confer upon Mirza Faiz Muhammad Khan of Qadian the title of "Adhud-ud-Dowlah" (i.e., the Arm of the State), together with the rank of Haft Hazari (i.e., the Commander of 7,000), which entitled its bearer to be counted among the higher Nobility of the Mughal Court. The Firmanas of Alamgir II and Shah Alam II show that the Mughal Chiefs of Qadian continued to be in high favour during those reigns. By that time, however, the central authority had been considerably undermined and anarchy had set in, in various parts of the Mughal Empire. The Punjab, though lying close to the Imperial Capital, became an arena of conflict between petty chieftains over whom Maharaja Ranjit Singh was able to establish an ascendancy for a few years. During the period of conflict and strife between the warring factions which preceded the rise of Maharaja Ranjit Singh to power, Mirza Gul Muhammad of Qadian was able to hold his own against severe odds, but his son Mirza Ata Muhammad suffered a complete reverse and the family was forced to flee from Qadian after the loss of many of its members.

Maharaja Ranjit Singh permitted the family to return to Qadian and granted them proprietary rights over Qadian and a few neighbouring villages. After the annexation of the Punjab by the British, the Qadian Jagir was resumed and in lieu thereof a modest pension was granted to the head of the family with proprietary rights over Qadian and three neighbouring villages. At the time of the Mutiny, Mirza Ghulam Murtadha raised and equipped a force of 50 cavalrymen out of his own scanty resources and sent them under the command of his son, Mirza Ghulam Qadir, to help General John Nicholson in his fight with the rebels at Trimu Ghat on the Ravi.

Hazrat Mirza Ghulam Ahmad was the younger son of Mirza Ghulam Murtadha and was born in 1835. From his very childhood he was devoted to the study of the Holy Quran and spent the greater part of his time in prayer and contemplation. His father was anxious to divert his attention to worldly affairs particularly towards some occupation which might help to restore a portion of its ancient prestige and affluence to the family. The young man scrupulously carried out all specific directions that were given him by his father, but it was obvious

that in his heart there was deep aversion towards all activities of that character and that he desired to be left alone to pursue his own bent of mind. Realizing this the father ceased to importune the son and left him to his own devices. After the death of Mirza Ghulam Murtadha, which occurred in 1876, his eldest son Mirza Ghulam Qadir became the head of the family, but he too died a few years later without leaving issue.

Hazrat Mirza Ghulam Ahmad was profoundly impressed by the fact the Islam was at that time the target of attack from all directions and in all spheres, and that the fortunes of the Muslims were at a very low ebb. Indeed, faith in religious doctrines and teachings was generally yielding place to doubt and skepticism all over the world, and in the case of most people religious sentiment was only skin-deep. The Mirza Sahib (as he came to be known) was deeply distressed by this state of affairs. His passionate devotion to Islam and deep admiration of the teachings contained in the Holy Quran prompted him to undertake a vindication and exposition of Islamic doctrines and teachings. This took shape in his epoch-making publication called the "Brahin-i-Ahmadiyyah," which was issued in four volumes. In this publication his thesis was that Islam was a living faith, by following which man could establish contact and enter into communion with his Maker, and that the teachings contained in the Holy Quran and the laws promulgated by Islam were designed to help mankind to attain moral, intellectual and spiritual perfection and were in every respect superior to the teachings of other faiths. The author himself claimed to be the recipient of divine revelation. Scores of revelations received by him were set out in this publication. The book was received with great acclaim by eminent Muslims throughout India and it was realized that a great champion had arisen on behalf of the Eternal Truths taught by Islam. Several other Muslim scholars had about that time written in defence of Islamic doctrines, but their attitude was more that of apologists than of champions. The Mirza Sahib was at once recognized as the most profound living thinker and scholar in Islam. Indeed, one eminent Muslim divine (who subsequently became a bitter opponent of the Mirza Sahib) went so far as to assert that nobody during the previous

thirteen hundred years had rendered such great service to the cause of Islam as had the Mirza Sahib.

In 1886, the Mirza Sahib published a group of revelations which had been vouchsafed to him and which contained a series of prophecies concerning a son that would be born to him. Some of these prophecies may be roughly translated into English as follows:—

"The Lord vouchsafeth to thee a sign of Grace like that which thou hast solicited. He has heard thy supplications and has out of His Mercy lent ear to thy prayers. Peace unto thee that are blessed with victory. The Lord shall make His Power and Mercy manifest and through His Favour and Grace shall lead thee to victory and success. Thus has He determined, so that those that thirst for life may be saved from death and those that are buried may rise, and so that the truth and superiority of Islam and the high dignity of the word of God may be revealed unto mankind. Truth shall arrive with all its blessings and falsehood shall vanish with all its evils and men shall know that I am All Powerful and do as I will, and that I stand with thee. Let this be a clear sign unto those who do not believe in Me and who reject the Faith and the Book that I have revealed and My noble Messenger Muhammad the Chosen one. Thus I give unto thee tidings that a handsome, pure and righteous son shall be given thee who shall be thy own offspring. He will be accompanied by grace which will make itself manifest with his coming. I shall bestow wealth, dignity and greatness upon him. He shall appear and through his pure spirit and by the blessings of the spirit of Truth cure many of their disorders. He is the Word of God and shall be purified with the Mercy and Glory of God. He will possess high intelligence and a keen intellect and will be clement of heart. He will be filled with secular and spiritual knowledge . . . and his advent will be the means of the manifestation of the Divine Majesty. He is the Light whom God has anointed with the perfume of His approval. He will be blessed with the spirit of God and the protecting shadow of God will be over his head. He will progress rapidly, and will be known unto the ends of the Earth, and nations will find deliverance and be blessed through him."

The son whose birth was foretold and some of whose attributes and achievements were indicated in these prophecies was born on the 12th January, 1889. He was named Bashir-ud-Din Mahmud Ahmad and is the present Head of the Ahmadiyyah Community.

The Ahmadiyyah Community was founded by the Mirza Sahib early in 1889 simultaneously with the birth of its present Head.

The Mirza Sahib claimed to be the Promised Messiah in the sense that he had come "in the power and spirit" of Jesus. He also claimed to be the Prophet whose second advent in the latter days had been foretold in almost all the great religions. He affirmed that the Holy Quran was the final revealed code of Law and that the Holy Prophet Muhammad (on whom be the peace and blessings of God) was the last law-bearing Prophet and was the Seal of the Prophets in the sense that not even a non-law-bearing Prophet could henceforth arise except through perfect obedience to and complete identification with the Holy Prophet himself. The Mirza Sahib claimed to be such a Prophet and he explained his functions as being the reconciliation of man with his Maker, the interpretation of the Holy Quran and Islamic doctrines as applicable to the present age in the light of divine revelation, and the illustration in his own person of the perfect Islamic life.

These claims aroused a perfect frenzy of opposition, condemnation and persecution not only among Muslims but also among some of the non-Muslim communities. The Mirza Sahib, however, proceeded undaunted towards the fulfillment of his mission. He proclaimed his mission by speeches, handbills, articles, pamphlets and books. He was the author of nearly 80 books, mostly in Urdu, but some in Arabic and Persian, in which he expounded the teachings of Islam and his own claims and supported them with powerful arguments. He also continued to publish the revelations received by him from time to time, many of which have already been fulfilled and the rest of which are in the course of or await fulfillment. Slowly there gathered around him a band of devoted followers from all sections of Muslim society and some even from among non-Muslims. Before his death in May of

1908 his mission had begun to be known and had attracted adherents even outside India, notably in Afghanistan.

Many of those who had bitterly opposed the Mirza Sahib's claims had clung fondly to the hope that his death would put an end to what they imagined was a dangerous heresy threatening the very foundations of Islam. On the other hand, the Mirza Sahib's death when it occurred struck his followers as the greatest calamity which could have overtaken the Movement founded by him (known as the Ahmadiyyah Movement), and indeed, Islam itself, as in their eyes, and according to the teachings of the Mirza Sahib, the two were synonymous. The Mirza Sahib's death meant to them the passing away of the greatest personality that had appeared in Islam since the time of the Holy Prophet himself.

Mirza Bashir-ud-Din Mahmud Ahmad was at the time of his father's death only a little over 19 years of age, and the first impulse to which he yielded on that occasion throws a flood of revealing light on his character and furnishes a key to the policy that he has pursued continuously since his election to the office of successor to his illustrious father which took place nearly six years later. He stood next to the sacred body and calling God to witness put into words his determination to carry on his father's mission even though he should be deserted by every member of the Community. On no occasion during the last 36 years has there been observed in him the slightest weakening in that resolve. On the contrary, every day that has passed has steeled and invigorated it further.

The Mirza Sahib died at Lahore and his body was taken immediately to Qadian for burial. Those of his followers who had gathered at Qadian on that occasion from all parts of the Punjab unanimously elected Hazrat Moulvi Hakim Noor-ud-Din Sahib, undoubtedly the most eminent in every respect among his followers, as his successor or Khalifa. This choice was immediately confirmed by the Community at large, every one of whom, so far as is known, took the oath of spiritual allegiance to him as soon as it became practicable for each to do so.

The first Khalifa was not only a great divine but was also an eminent physician, having been for many years Court Physician to the late Maharaja of Kashmir. He was a highly cultured gentleman, of deep learning and great wisdom, and was held in great esteem even outside the Community. His benevolence and charity were universal. He directed the affairs of the Community with wise care and proved himself to be a great spiritual guide and leader. Towards the close of the period of his Khilafat, however, indications began to multiply that a small section of the Community was not altogether happy under a system in which the moral and spiritual guidance of the Community and the general direction of its affairs were entrusted into the hands of one individual, however wise and good. The Khalifa repeatedly exposed the error of this view and the dangers that lurked behind it, and though on the surface it appeared that matters had been smoothed over, the virus continued to work underground. The leading personalities concerned in this schismatic move were those who were imbued with Western political notions, and were anxious to curry favour with the mass of Muslims who were not willing to accept the claims of the Founder of the Movement.

This was the formative period in the life of Mirza Bashir-ud-Din Mahmud Ahmad. During his early years he had attended classes in the Talimul Islam High School at Qadian, maintained by the Community, but from the purely academic point of view his record had been unsatisfactory. He never succeeded in passing an examination, but by the favour of his teachers he was enabled to struggle on in the school till his failure in the Matriculation examination brought his formal academic career to a close. During the latter years of his father's life and during the period of the first Khilafat, he devoted himself to the study of the Holy Quran and other Islamic literature; his principal teacher and mentor being the first Khalifa himself.

Although during this period he led a somewhat secluded life, his devotion to the ideals for which the Movement stood was manifested in everything that he said and did. While still in his teens, he started the publication of a monthly journal called "The Tashhiz-ul-Azhan," which

was devoted mainly to the discussion and exposition of religious doctrines and problems on an intellectual basis. It was an ambitious project to embark upon for one who was yet scarcely out of school-age, but a study of his writings of that period reveals a depth of learning and a profundity of thought that are truly amazing. In 1913, he started the publication of a bi-weekly newspaper called "The Al-Fazl," which has since been converted into a daily and is now the principal organ of the Community. During the short period that this paper was published under the editorship of Mirza Bashir-ud-Din Mahmud Ahmad himself, it was divided into sections dealing with the teachings of Islam, the life of the Holy Prophet of Islam; the history of Islam, the essential features of the Ahmadiyyah Movement, etc., and maintained throughout a very high standard in all respects. In the meantime, he had also formed an association called "The Anjuman Ansarullah," with the object of rousing the Community to more intense activity in the pursuit of its ideals. He occasionally took part in meetings organized by the Community outside Qadian. He took no part in the controversy which was started during the latter part of the first Khilafat with regard to the relative positions of the Khalifa and the Sadr Anjuman Ahmadiyyah (the Central Ahmadiyyah Association) vis-a-vis the direction and regulation of the affairs of the Community. His own attitude was one of complete obedience to the Khalifa and the utmost support of his authority.

In March, 1914, Hazrat Maulvi Noor-ud-Din Sahib Khalifa-tul-Masih I, who had already been in failing health, became seriously ill and it began to be apparent that he would not be able to pull through. He appointed Mirza Bashir-ud-Din Mahmud Ahmad to lead the prayers in his stead and also made a will indicating the kind of person who on his demise should be elected to succeed him as Khalifa. A secession movement had, however, already been started by a group headed by Maulvi Muhammad Ali, M.A., who was the Editor of the Review of Religions, and was the all-powerful Secretary of the Sadr Anjuman Ahmadiyyah. He enjoyed great prestige in the Community particularly among those sections who had been educated along Western lines, and the ostensible object of the move that he then sponsored

was to secure that the affairs of the Community should be directed and regulated by the Sadr Anjuman Ahmadiyyah and that the institution of the Khilafat should be abolished. To this Mirza Bashir-ud-Din Mahmud Ahmad was most uncompromisingly and determinedly opposed. He made it quite clear to Maulvi Muhammad Ali immediately after the death of Khalifa-tul-Masih I, that on the question of the continuance of the Khilafat he could not be a party to any compromise, but that on the question who should be the next Khalifa he was perfectly willing to accept whatever Maulvi Muhammad Ali might propose. The death of Khalifa-tul-Masih I had brought matters to a head as the question of his successor could no longer be postponed. As the overwhelming majority of the members of the Community who collected at Qadian immediately on receiving the news of the demise of the Khalifa did not entertain the slightest doubt that a successor must be elected and that the fittest person to hold the exalted office was Mirza Bashir-ud-Din Mahmud Ahmad (though he was then only just over 25 years of age), he was chosen to be the Khalifa-tul-Masih II. Maulvi Muhammad Ali and those few who were of his way of thinking withdrew from Qadian and set up an association with headquarters at Lahore.

Within a few weeks over 90 per cent. of the members of the Community (including a majority of the members of the Sadr Anjuman Ahmadiyyah) took the oath of spiritual allegiance to Mirza Bashir-ud-Din Mahmud Ahmad. The new Khalifa found the affairs of the Community in a state of some disorder, and discovered not only that the treasury of the Anjuman was empty but that the Anjuman was heavily indebted. He devoted himself immediately to putting the affairs of the Community and the finances of the Anjuman in order. While attending to these matters he had to devote a great deal of his time and attention to safeguarding the Community against the misleading and virulent propaganda which was started by the Lahore group of seceders. The task that confronted him was indeed formidable and the problems that awaited solution necessitated delicate but firm handling. The new Khalifa proved to be more than equal to the demands made upon him. During the thirty years in which he has occupied that exalted position,

the Community has had to face many trials and to pass through great vicissitudes, but at each stage and on every occasion the undaunted courage and farsighted wisdom of its Leader have safeguarded it against every danger that seemed to threaten it. His anxious and solicitous nurture of the tender plant that was committed to his care so many years ago has by now converted it into a firm-rooted tree with widespread branches affording grateful shade and secure shelter and bringing forth healthy and abundant fruit. The winds of opposition and persecution continue to blow and at times they rise to a hurricane, but this sturdy tree under the wise and fostering care of its ever alert and watchful Keeper stands four-square to all these opposing winds, and far from endangering its security they merely serve to add to its strength and beneficence. (*To Be Continued.*) .

I LIKE ME

*I'm the best pal I ever had,
I like to be with me;
I like to sit and tell me things confidentially.
I walk with me and talk with me
And show me right and wrong;
I never knew how well myself and I could get along.
I never try to cheat me,
I'm as truthful as can be,
And no matter what may come or go
I'm on the square with me.
I often sit and wonder if
I shouldn't or I should;
I find that my advice to me
Is always pretty good.
I've made a study of myself,
Compared me with the lot,
And finally concluded I'm
The best friend that I've got.
So get together with yourself
And trust yourself to you;
You'll be surprised how well yourself
Will like you if you do.*

—Anonymous

Ahmadiyyah Mission House in Lagos, West Africa

A large number of people, comprising Minister of religion Chief Imam White Cap chiefs, and other important personages in the community, Muslims and Christians, was present at the laying of the foundation stone of the new Mission House of the Nigeria Branch of the Sadar Anjuman Ahmadiyya, Qudian at plot 4, Block 10 Idumagbo Avenue, Lagos, on Monday, August 6, at 4:30 p. m. Alhaj Maulvi F R Hakeem, their Ameer performed the ceremony.

The ceremony began with a short prayer offered by Maulvi Hakeem. After he had outlined the object of the gathering he thanked God for His great mercy and unlimited grace bestowed on them by enabling them to start the building, despite their poverty and humble means, several other impediments in their way. He also prayed to God to help them complete the building soon, and extended, on behalf of his Mission, a most cordial welcome to the chiefs and all other guests.

Proceeding Hakeem said the Ahmadiyya Movement to which they belonged was not a society. Its Founder, Hazrat Mirza Ghulam Ahmad, was the Mujadid and reformer of this age, who appeared in accordance with the prophecy of their Master, the Holy Prophet Muhammad.

He had spent all his life fighting for and serving Islam, and like a true champion he was always in the forefront of the battle and had left nearly eighty books behind him in Arabic, Persian and Urdu, some of them having been translated into English and other languages in aid of Islam and a well organized community which was carrying on his work of propagating and defending Islam and was able to establish Missions before the war in England, Germany, Spain, Austria, Poland, Russia, Albania, Yugoslavia, Italy, Japan, Hong Kong, Austria, Java, Sumatra, Malay States, Ceylon, U. S. A., South America, Egypt, Palestine, East Africa, Sierra Leone, Gold Coast, Nigeria, etc., under the guidance of its present head who was the second successor to the holy founder of Ahmadiyya Movement.

The branch of the Movement in this country was established in 1916 or thereabouts. Its history in this country as elsewhere, like all divine movements was not a history which had been made rolling on rose beds. It has had its trials and tribulations and had passed through persecutions.

Dealing with the missionaries and the difficulties encountered he said Alhaj Maulvi Abdur Rahim Nayyar came here in 1921 and he followed him in 1922. It was from that time that their real trials started. They were

stoned, stabbed with knives, ostracized from society and turned out of their houses and dragged to law courts, but today the moon of Ahmadiyyat shines brilliantly like the full moon over the sky of Nigeria, and the object of their gathering there that evening bore eloquent testimony to that fact.

Before the year 1943 they had not a single mosque in Lagos but it was in the year they were able to build their first Ahmadiyya Central Mosque at 21, Ojo Giwa Street, where many people witnessed the laying of its foundation stone on 12th March 1943 by His Honour Dr. Sir Zafrullah Khan, LL.D. K.C.S.I., Judge of the Federal Court of India, accompanied by Sir John Colville, Governor of Bombay, and Sir Aziz-ul-Haq the High Commissioner of India, Sir Bernard Bourdillon, the then Governor of Nigeria, presided over the ceremony.

Alhaj Hakeem paid tributes to the sterling qualities of Mr. Hassan Abdullah, the chief Mason, for his love and labour in the building of the house which he said was establish to cost nearly £3,000.

Speaking about education which he said was part of their programme, he said Islam laid great stress upon it. He had already recommended to the Headquarters the establishment of an Anglo-Arabic college here and had asked for twelve missionaries — graduates in Arabic and English. Four of them had already arrived in the country, of whom two had arrived in Jos on 24th July last.

As soon as Alhadj Hakeem was saying this the two missionaries arrived.

After he had laid the foundation stone and a prayer was offered the ceremony came to a close.

No Russian Democracy

We hope the British representatives are not leaving any doubt in Moscow that the Western world can very well distinguish between free institutions and pseudo-free institutions; that there are certain tests, like the freedom of the press, domestic and foreign, to travel, question and report, which show very well whether a country enjoys freedom or not. What we cannot accept for Central Europe is a repetition of the line of argument constantly advanced to explain the absence of these essential freedoms inside Soviet Russia: the argument that this is a period of revolutionary transition, necessarily violent, necessarily lived under military discipline, in order to establish a firm foundation of a material prosperity from which all other good things will eventually flow. The countries of Central Europe are in no need of violent revolution, and think of it with such repugnance that assurances have had to be given to them that no violent overturning of their institutions is planned. The tactics revolutionaries have to follow is the best disproof of their democratic claims. They are forcing unwanted medicine and operations without daring to avow their full plans.—*The Tablet*.

Facts and Forces

The Threat Of The Atomic Bomb

It has long been a commonplace that man's development of new mechanical techniques has far outstripped his development of the social techniques necessary to master them. Nor has there been any sign that this disproportion has been decreasing rather the reverse. The further the frontiers of man's knowledge have been extended, the readier he has appeared to use his new powers for his own destruction.

There is no guarantee that the conquest of the atom will create in the human race a new sense of responsibility or a new wisdom adequate to its control. Certainly past history offers little encouragement in this respect. Yet what has in the past been desirable is now imperative. And where before we could still think in terms of decades or even centuries, we must today realize that we have, at best, only years in which to arrive at a rational way of life.

Certainly words like "national sovereignty" will make little sense in a world in which the assertion of such sovereignty will be possible only at the price of assured annihilation. Yet the nations have as yet evolved no better response to the destruction of the past six years than the feeble platitudes and feebler forms of San Francisco. These may be sufficient as long as the nations remain sufficiently impressed by the dangers inherent in war, under the present circumstances, to regard the maintenance of peace as sufficiently important to override any other considerations of national interest.

But in the past such considerations have never been sufficient to maintain the peace for long. The destructive potentials available in 1939 were sufficient to give any ruler pause; they were not, however, sufficient to destroy the hope of victory in a lightning war. Nor does it seem likely that the increased possibility of swift destruction will be of any more use in discouraging those who hope to achieve it first.

In the long run, therefore, the scientists who have smashed the atom have smashed with it the atomic state. Either the concept of national sovereignty will be enshrouded in the obscurity it deserves, and the world will be organized on a basis which will offer some real hope of maintaining peace; or the nations will cling to the idea of absolute sovereignty, and die with it. No other choice exists.

The human race at last possesses enough rope with which to hang itself. Whether, from a cosmic viewpoint, its selfdestruction would be a major tragedy seems doubtful. Nevertheless, we who are a part of it cannot look on that eventuality with equanimity. But if it is to be averted, the time is short, and the task is scarcely begun.—*Common Sense*.

India as Creditor

The emergence of India into the class of creditor nations as a result of the war may have profound effects upon the postwar world. Krishnalal Shridarani, writing in the magazine "Asia and the Americas," declares that India is preparing to move up from sixth to third place among the industrial nations.

India has the money and credits to do it with, and Hindu traders have never lacked aggressiveness. The Parsees of Bombay have for centuries been one of the most important commercial and financial groups in the world.

With 400,000,000 people, India, even if still a subsidiary of the British Empire, would qualify as a "great power" if she becomes the third industrial nation in the world — that is if the rank of "great power" went with population and wealth.

Actually proved military strength, however, is the test of a "great power," but India has given evidence of great potential military power in the present war.

The country has raised the greatest volunteer or mercenary army (which-ever one prefers to call it) in the world.

Naturally India looks to the United States for machinery and other capital goods but proposes to trade on equal terms. She is not seeking financial assistance here.

At the Rye (N.Y.) International Business conference Indian delegates displayed remarkable accord with the views of the American delegates on the subject of freer international exchange and opposition to cartels. Otherwise they appeared to be more tolerant of government controls, tracking their British associates in that respect.

Belief that India will exert great influence on the postwar world is warranted by her past roles in world economies. From ancient times India seems ultimately to have absorbed most of the gold and silver produced in the Western World. The West imported Indian silks and other luxuries and had to pay for them with metal money. India imported little from the West.

The immense hoards of precious metals in India resulting from one-way trade tempted many conquerors and lesser robbers to invade India, but none of them took much out of the country until the adventurers of Robert Clive's time took about \$3,000,000,000 to England in the years following the Battle of Plassey.

Movement of that mass of capital to Britain just as the Industrial Revolution was getting into stride had a great deal to do with building Britain up to a point where she was equal to the job of finishing off Napoleon.

For a long time after that period India was a debtor nation relative to Britain and a heavy importer of British manufactured goods, but the present war has reversed that relationship.—*The Chicago Daily News*.

The Arab Women On Palestine

Palestine was given due consideration, and the Arab women expressed their wishes for that country. They wished to see an independent Palestine with a parliamentary government of Arab majority. They also asked for the stopping of all Zionist immigration and called on the Arabs to support Palestine, both morally and economically, by forming a Palestine committee representative of and represented in each Arab country. The purpose of this committee was to work for Palestine, and to have information bureaus in the countries of the West.

Cables were to be sent to the Prime Minister of Great Britain and the President of the United States expressing dissatisfaction with their governments' pro-Zionist sporadic attitudes, and asking the two leaders to help the cause of peace by considering the Arab Cause in Palestine. The various Arab governments were to be called upon to establish a big Share Company in order to prevent the selling of land to Zionists. A committee headed by Mrs. Huda Hanem Charaoui was elected to receive the various sums of money until the time when the Share Company could be put into effect.

—Louise Fulaihan in *The Moslem World*

Iran, on the Highway Between East and West

After centuries of isolation, Iran finds itself once more on the highway between East and West. In the Middle Ages, the great trade routes passed this way, until the vast Moslem incursions sealed off the Middle East and led men to look for an alternative which eventually opened up the sea route to India and the Far East. Today, the old land route is being re-discovered and developed anew with all the modern facilities for quick and comfortable methods of travel. A motor road stretches across the great desert from Damascus to Baghdad, and the journey can be done in a few hours in the big air-conditioned coaches which Nairns have designed for the comfort of passengers. All the dangers and discomforts of the way have been smoothed out.

If still more rapid transport is desired, the chief air-routes between East and West must pass this way, and will, after the war, be rapidly developed. Already, Basra can boast of one of the finest and largest air-ports in the world. Railways have also been built. The finest of these is the Iran State Railway, which was constructed at great expense by the Iran government, without any

financial assistance from outside. It is a wonderful engineering feat, climbing up the great mountain ranges which border the country on the west, and leading on to the Iranian plateau some 5,000 feet above the sea.

This railway was only completed just before the war, and has since been the chief life-line to Russia, conveying vast quantities of war materials of all kinds. Only later will it be realized how great has been the material assistance which has gone to Russia by this route, or how much it has determined the major strategy of the war.

When normal communications can once more be resumed, it will be possible to make a continuous railway journey from London to Teheran, with only two small ferry services across the English Channel and the Bosphorus. This service will very soon be extended right on into India. Space and distance have been conquered, and with them has gone for ever the possibility of isolation for Iran.

We can also see how this part of the world is likely to have increasing commercial and political interest for the three great Allies in whose hands lie very largely, it would seem, the destinies of the world in the immediate future. In this area lie vast oil supplies, as yet only partly discovered or developed. All the three great powers — Russia, Britain and America — have already staked out their claims. It remains to be seen how the various conflicting interests will be settled and how far Iran can maintain an effective independence of her own.

Meantime, Iran has been busy seeking to adjust herself to these changing conditions. She has strengthened and consolidated her position by making a treaty of mutual help and alliance with her neighbours, and by a friendly understanding with Egypt, thus bringing her into the main stream of Middle and Near Eastern politics.

She has also been attempting to adjust and alter her internal economy to meet the changing conditions. A tremendous social revolution has been, and is, taking place the final effects of which it would be hard to exaggerate. Her army is being strengthened and brought up to date according to modern ideas. She has embarked on a most ambitious educational programme, which aims at compulsory primary education for all. Her industries are growing rapidly, and she is building up a large administrative system to cope with the growing complexity of the State.—*The Word Dominion*.

Chronology of World War II

Part I—Events Leading to War:

- 1931:
September 18—Japan occupies Mukden in Manchuria.
- 1933:
January 30—Adolf Hitler becomes German Chancellor.
May 31—The Sino-Japanese armistice is signed.
- October 19—Germany gives formal notice of her intention to withdraw from the League of Nations.
- 1934:
April 30—Austria forms a corporate state.
July 25—Engelbert Dollfus, Chancellor of Austria, is assassinated.
August 2—President Hindenburg dies and Hitler becomes Reichsführer.
September 18—Russia enters the League of Nations.
- December 5—An "incident" occurs on the frontier of Abyssinia, and Italian Somaliland.
- 1935:
March 16—Compulsory German universal adult military service is restored in defiance of existing treaty obligations.
June 18—Great Britain and Germany sign a naval treaty fixing the German navy at 35 per cent of the British.
August 31—President Roosevelt signs the arms embargo.
- October 3—Italian troops invade Abyssinia.
- 1936:
February 29—The Neutrality Act is signed by President Roosevelt.
March 7—Germany repudiates the Locarno agreement and announces the remilitarization of the Rhineland.
- May 9—The Italian King assumes the title of Emperor of Ethiopia.
July 17—A military revolt breaks out in Morocco and quickly spreads to other parts of Spain.
- October 25—The "Rome-Berlin Axis" is formed as an accord is signed by Germany and Italy by which the former recognizes the latter's conquest of Ethiopia.
- November 25—The Anti-Comintern Pact is signed by Germany and Japan.
- 1937:
July 7—The clash of Chinese and Japanese troops at Lukouchiao begins the second Sino-Japanese war.
November 6—Italy joins the Anti-Comintern Pact.
- December 11—The Italian Government gives notice of its intention to withdraw from the League of Nations.
- 1938:
March 11—Austria is invaded by German troops.
April 16—Great Britain and Italy sign an agreement whereby the former recognizes the Italian conquest of Ethiopia and the latter undertakes to withdraw troops from Spain.
September 30—The Munich agreement is published.
- October 1—Germany marches into the Sudetenland.
- 1939:
March 15—The government in Prague, following conversations with Hitler, announces that Czechoslovakia is dissolved.
March 22—After a German ultimatum Lithuania cedes Memel to the Third Reich.
March 28—Franco enters Madrid.
March 31—Great Britain pledges full assistance to Poland in case of attack.
April 7—Italian troops invade Albania.
May 7—Germany and Italy announce

the formation of a military alliance.
August 24—A Non-Aggression Pact
is signed by Russia and Germany.

Part II: Events of the War:

- 1939:
- September 1—Germany invades Poland.
 - November 4—The American Neutrality Act is amended making "cash and carry" compulsory.
 - November 30—Russia begins war on Finland.
- 1940:
- March 12—Russia and Finland make peace.
 - April 9—Germany invades Denmark and Norway.
 - May 9—Germany begins the invasion of Holland, Belgium and France.
 - May 10—Churchill succeeds Chamberlain as Prime Minister.
 - May 15—The Netherlands army surrenders.
 - May 28—The Belgian army surrenders.
 - May 30—The British evacuate Dunkirk.
 - June 9—The Norwegian army ends resistance.
 - June 10—Italy declares war on France and Britain.
 - June 14—German troops enter Paris.
 - June 22—France signs an armistice with Germany.
 - June 24—France signs an armistice with Italy.
 - July 3—The British attack the French fleet.
 - July 5—Vichy France breaks with Britain.
 - September 3—The Anglo-American destroyers-bases agreement is announced.
 - September 27—Germany, Italy and Japan sign a ten-year military and economic alliance.
 - October 28—Italy attacks Greece.
 - November 5—Roosevelt is elected President for a third term.
- 1941:
- March 11—Roosevelt signs the Lend-Lease Act.
 - April 8—Germany attacks Greece and Yugoslavia.
 - April 13—Russia and Japan sign a five-year neutrality treaty.
 - April 17—The Yugoslav army surrenders.
 - May 6—Stalin becomes Soviet Premier.
 - June 22—Germany begins war on Russia.
 - July 12—Britain and Russia sign a mutual assistance treaty.
 - August 14—Roosevelt and Churchill sign the Atlantic Charter.
 - November 17—The United States virtually repeals its neutrality laws.
 - December 7—Japan attacks Pearl Harbor.
 - December 8—The United States declares war on Japan.
 - Dec. 11—Germany and Italy declare war on the United States.
- 1942:
- January 1—Twenty-six nations sign the United Nations pact.
 - February 15—Singapore surrenders.
 - May 6—Corregidor falls and American resistance ends in the Philippines.
 - June 11—Announcement is made of the conclusion of a new treaty between Great Britain and Russia and of a lend-lease agreement between the United States and Russia.
 - July 2—Sevastopol falls to the Germans.
 - November 2—The British Eighth Army shatters Rommel's line at El Alamein.
 - November 8—Allied armies under the command of General Eisenhower land in North Africa.
 - November 27—The French fleet is scuttled at Toulon by its crews to balk German seizure.
- 1943:
- January 27—President Roosevelt and Prime Minister Churchill conclude

- the Casablanca Conference.
- February 2—The battle of Stalingrad ends in German defeat after six months of fighting.
- This marks the turning point of the war on the eastern front.
- March 30—The German Mareth Line in Tunisia is broken by the British Eighth Army.
- May 12—Organized resistance by German forces in Tunisia ends.
- May 22—Moscow announces the dissolution of the Comintern.
- June 12—Pantelleria, an Italian island off the coast of Italy, surrenders to the Allies.
- July 10—Allied forces invade Sicily.
- July 25—Premier Mussolini resigns and is succeeded by Marshal Pietro Badoglio.
- August 25—Lord Louis Mountbatten is appointed commander of the Southeast Asia Command.
- September 3—British forces invade Italy.
- September 8—Italy surrenders unconditionally to General Eisenhower.
- October 13—Italy declares war on Germany.
- December 6—President Roosevelt, Prime Minister Churchill and Premier Stalin conclude a conference at Teheran.
- December 24—General Dwight D. Eisenhower is appointed supreme commander of the Allied forces to invade Western Europe.
- 1944:
- January 3—Russian armies drive into Poland.
- January 22—Allied troops land at Anzio in Italy.
- March 20—German troops march into Hungary.
- March 29—Russian troops cross the Prut River into Rumania.
- April 28—Secretary of the Navy Knox dies.
- May 10—James Forrestal is nominated as Secretary of the Navy.
- June 4—Rome falls to the Fifth Army.
- June 6—The landing of airborne troops at the mouth of the Seine signalizes D-day in France.
- July 20—An attempt to assassinate Adolf Hitler is unsuccessful.
- August 15—The Allies land in southern France.
- August 21—Russian forces cross onto German soil in East Prussia.
- August 25—Paris is liberated.
- September 4—Finland signs an armistice with all the United Nations that were at war with her.
- September 8—The Red Army enters Bulgaria.
- September 11—The American First Army drives onto German soil.
- September 12—An Allied-Rumanian armistice is signed.
- September 14—Russian troops invade Hungary and Czechoslovakia.
- October 19—American forces land on Leyte in the Philippines.
- October 28—Bulgaria signs an armistice with the United Nations. General Joseph Stilwell is recalled from his command of the China-Burma-India Theatre.
- November 4—The liberation of Greece is completed.
- December 16—A powerful German counter-attack is launched through the Ardennes Forest.
- December 27—Allied drives halt the German attack which had reached a point more than 50 miles from the Belgian border.
- 1945:
- January 9—American forces under General MacArthur invade Luzon at Lingayen Gulf.
- January 12—The Germans retreat from the western tip of the Belgium Bulge.
- Russian armies launch their massive winter drive.
- January 15—ELAS and British forces cease hostilities in Greece.
- January 17—The Russian army captures Warsaw.
- January 20—Tilsit in East Prussia falls

to the Red Army.

Hungary signs an armistice with the United Nations.

February 6—Russian forces storm across the Oder River.

February 11—Roosevelt, Churchill and Stalin meet in the Crimea and sign the Yalta declaration.

February 16—The Russians smash the central Oder defenses in a 30-mile breakthrough.

Bataan is recaptured by the Americans.

February 17—American skytroops land on Corregidor.

March 8—Thousands of American troops surge across the Rhine south of Cologne.

March 22—The United States Third Army crosses the Rhine between Mainz and Worms.

March 24—United States Ninth Army, British Second Army and Canadian First Army units cross the Rhine west of Wesel.

March 26—The American Seventh Army crosses the Rhine.

March 30—American tanks cross the Eder River, 182 miles southwest of Berlin.

April 1—American forces invade Okinawa, 360 miles from Japan.

April 5—Russia denounces her neutrality pact with Japan. The Japanese cabinet under Koiso falls.

April 9—Russia is fighting in the heart of Vienna and the East Prussian capital of Koenigsberg is taken.

April 12—President Roosevelt dies of a stroke.

American troops invade Bohol, last enemy-held island in the central Philippines.

April 13—Vienna falls to the Red Army.

Patton's Army advances 32 miles, severing all roads between Berlin and southern Germany.

April 16—American troops enter Nuremberg.

Russian forces open an all-out drive on Berlin.

April 18—Nine Russian armies, totaling 2,500,000 men, hammer into Berlin's eastern approaches.

General Patton's forces smash into Czechoslovakia.

April 20—Nuremberg falls to American troops.

April 24—British and American forces cross the Po River and capture Ferrara, La Spezia and Modena.

April 25—The World Security Conference opens at San Francisco.

American and Soviet Armies meet at Torgau, 58 miles south of Berlin.

April 26—British troops capture Bremen.

Soviet forces seize the Baltic naval base of Stettin.

April 28—Italian patriots execute Benito Mussolini at Lake Como.

April 29—The Allies receive an unconditional surrender offer from the German troops in northern Italy.

May 1—The German radio reports the death of Adolf Hitler. Admiral Karl Doenitz is the new head of state.

Marshall Graziana surrenders his Ligurian army of Fascists.

Australian and American forces invade Borneo.

May 2—Berlin falls to the Russians.

May 3—Hamburg falls, and Kiel is declared an open city.

The British take Rangoon to liberate virtually all Burma.

May 5—The Germans in Holland, Denmark and northern Germany surrender.

Two German armies in Austria give up.

May 7—(8:41 p. m. May 6, E.W.T.)—Germany surrenders unconditionally to the Western Allies and Russia.

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